Representations and emotions on Covid-19 in Italy: an exploratory research

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Abstract

Italy is experiencing a health, economic, social and educational emergency caused by the pandemic spread of COVID-19. The article illustrates the results of a research on the impacts that the restrictions imposed by the Italian government had on population, which suddenly had to deal with gradually increasing limitations of personal and social freedom, interrupting the usual way of life for an unknown time. The research follows an integrated approach: medical humanities represent the theoretical reference scenario for reading the social perceptions of Covid-19; emotional education for the re-planning of existences; sustainable educational planning for the prospects of change.

Keywords: *Representaions; emotions; COVID-19; Italy; exploratory research; future prospects.*

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Introduction

As stated by the Istituto Superiore di Sanità in Rome: "Coronaviruses (CoV) are a family of respiratory viruses that use mild to moderate diseases, from the common cold to respiratory syndromes such as MERS (Middle Eastern respiratory syndrome) and SARS (syndrome acute respiratory disease). The term "Coronavirus" derives from the crown-shaped tips present on their surface.

The first cases of COVID-19 infection in our country were confirmed by the Istituto Superiore di Sanità (ISS) on January 30, 2020 and starting from the first half of March we are experiencing a unique and unprecedented event in the history of the Italian Republic. The rapid spread of the pandemic, forced the Italian government to adopt restrictive measures on people's lives (Remuzzi & Remuzzi, 2020), with important economic and psychological implications (Lazzerini & Putoto, 2020).

Our exploratory research stems from the observation, in the various contexts of family and professional life, of the impacts that the restrictions imposed by the government have produced on the elderly, adults, adolescents and children who until recently had lived a normal life and who had to suddenly confront the growing path of their personal and social freedom, interrupting the way of life for an unknown time.

This investigation is aimed at studying the representations and emotions experienced in Italy during the pandemic and offers a stimulus for reflection on current changes and future prospects. The research aims to explore the prevailing emotions related to the pandemic, changes in people's lifestyle, fears or hopes for the future. In addition, the research intends to investigate the aspect of interpersonal relationships, the educational message generated by the health emergency and the judgment of people on distance learning that Italian schools and universities have activated.

The research was conducted with an integrated approach: the Medical Humanities included the theoretical reference scenario for reading the social representations of Covid-19, emotional education for the re-planning of existences, education for sustainability in ecopsychological orientation for the prospects of change.

Research scenarios

This article intends to read the current "crisis" generated by COVID-19 as a problem of commitment and responsibility of research to build answers for the future, starting from the reflection on the actions to be taken to re-plan people's lives.

In this perspective, pedagogy and other human sciences in general aim to build the future, with a look towards all generations: because they know how to re-learn to dream, to hope, to plan a life projected towards tomorrow (Buccolo, 2015). Thinking about the echo of Boccaccio's and Manzoni's plague and paraphrasing the title of a famous novel "Love in the Time of Cholera" by Garcia Márquez (2016), we intend to reflect on one of the most problematic aspects of the times of Covid-19: that is, the renunciation of planning the future, crushed on a present that you cannot even live in a full and conscious way, because voraciously swallowed up by a speed that is an end in itself.

Bauman (2009) depicts the time of modernity as a set of scattered points that do not indicate any future trajectory, but invite to live the present, without allowing projects, desires, dreams to be realized, but "occasions" to be consumed according to a logic that motivates only to enjoy the ephemeral possibility of the hour, living in the dimension of the momentary as a form of a life devoid of prospects.

The immobility of the present time, "suffered more than lived", emphasizes the most negative aspects of a generalized, material and immaterial global crisis (Galimberti, 1994), with which we are used to identifying contemporary society: we are talking about the health crisis, economic, political, social; but also of a crisis of values and education (Tramma, 2008), grasping the term only its negative meaning with respect to the positive

meaning of transformation, of change, therefore also of evolution and planning of the new towards which this research focuses.

The image of such an unstable and pressing reality is linked to the concept of liquid society (Bauman, 2002), complex (Morin, 2011), which is at the same time a source of opportunities and dangers, which, in some cases, can lead to devastating consequences. We are referring to a social model whose essence incredibly resembles an open, vast, uncontrollable, difficult to dominate sea, which offers the possibility of success and fullness, if you can dominate the waves and keep your course, but at the same time time is the scene of risks and dangers (Beck, 2013).

In this context, the role of education is essential and can really make a difference for the fate of individuals and the planet. In fact, for each individual, sailing the sea towards well-being is possible as long as in his life path he receives the appropriate tools to know himself, discover his own potential, his aspirations, to interpret and understand the context in which he moves. In turn, the context must be made as welcoming and inclusive as possible. This becomes achievable when the ethical values of democracy, inclusion and solidarity guide the action of the subjects.

The role of pedagogy here is, therefore, to help people prepare to be able to navigate in such a vast and stormy sea, not only by acquiring disciplinary knowledge, but by making their own interpretative tools and transversal skills that can allow them to enhance their own potential and finding your place in the world.

This concept is consistent with what is expressed in Morin's thesis, which insists on the need for education to intervene to "teach to live" (Morin, 2015), or to allow everyone to better develop their individuality and the link with the others, but also to prepare to live the uncertainties and difficulties inherent in human destiny.

Therefore, the need to promote an educational action addressed to the person in its entirety and to give space to all his needs emerges, embracing all the constitutive dimensions, not limited only to the cognitive-rational level, but also integrating the emotional one.

Education is called upon to support the person in his self-realization path, consistently with what was stated by Nussbaum and Sen (1993) in view of the Capability Approach, for which the path of happiness is pursued through the discovery and the development of one's potential.

In addition, the increased importance of the role that education assumes in the current era emerges, which is expressed in the task of accompanying the person to face and overcome alienation, solitude and uncertainty in the modern world.

At the same time, an education based on ethical and not exclusively economic principles allows to build more inclusive social environments, also for people who experience a higher risk of exclusion, such as ethnic minorities, people in conditions of social unease- economic or in conditions of permanent or temporary disability.

To counter these risks, there is a need to revolutionize our "emotional intelligence" and activate actions to support the re-planning of existences to restore hope, giving depth to life and the search for serenity in everyday life.

Therefore, it is necessary to recover that emotional dimension long repressed for the suspicion and fear that derives from its unpredictability, seen as a disturbing or disordered element. In fact, against emotions and passions, believed to be a source of obscuration of reason, strategies to control or dominate them have been put in place in the history of thought (Cambi, 2015), while very little has been done to teach how to cultivate and protect them.

Emotions are the basis of our relationship with the world, they put us in communication with ourselves and with others. In a sense, they are our "window on the world" that allows us to access some dimensions of the experience that we would otherwise lose: we often evaluate first on the basis of "feeling", rather than on the basis of an abstract thinking or a logical procedure, but that "feeling" we consider misleading and useless (Iori, 2019).

Emotions, in fact, affect cognitive abilities and, conversely, certain emotional experiences originate cognitive representations and certain "ways of thinking".

Emotional intelligence (Goleman, 2005) consists, in fact, in the harmonious balance between reason and emotion, because every thought, in a certain sense, is "excited" and every emotion is "intelligent".

In particular, the neuroscientist Damasio (1996) identifies "Descartes' error" in the separation between emotions and human reason. Emotions are considered necessary for planning rational action: "the ability to express and feel emotions is indispensable for implementing rational behavior".

Only when emotions are listened to, recognized and named, is it possible to manage them adequately; on the other hand, if you distrust them and try to obscure and exclude them, they risk manifesting themselves in an unconscious, distorted and often harmful manner within relationships and in life contexts.

Developing, therefore, an emotional competence, means acquiring awareness and responsibility of one's emotional life (Iori, 2009): it means, that is, equipping oneself to recognize, enhance and look at one's emotions without suppressing them. Indeed, our humanity is the only access key that allows us to understand the experiences of others.

If we do not "emotionally literate" (Contini, Fabbri, Mannuzzi, 2006) and we do not learn to stay in touch with our deepest experience, even bodily and emotional, we will not become sensitive, empathetic, capable of intuiting the lived experience of the other.

The scenarios presented between representations, experiences and emotions at the time of Covid-19, therefore, constitute the theoretical background of the research.

From a psychodynamic point of view, research in literature has revealed the lack of articles related to the psychodynamic approach to the recent crisis: "the optimal application of the psychodynamic approach, in fact, offers the framework for accepting psychological stress in a more positive way and promotes psychological growth" (Marčinko et al., 2020, p. 15).

The current pandemic is also "changing priorities for the general population, but it is also a challenge for the health workers' agenda, including that of psychiatrists and other mental health professionals" (Fiorillo & Gorwood, 2020, p. 1).

Methods

Setting and partecipants

The research was aimed both at carrying out a national quantitative survey (survey) on the representations and emotions of Italians at the time of Covid-19, and at stimulating reflection aimed at acquiring and improving self-awareness in relation to the health emergency.

The exploratory work carried out moves within the framework of participatory action research (Orefice, 2006), following an integrated research approach that takes place at the moment of the investigation through the collection and analysis of data, of education understood as self-education of the individual subject who develops a reflexive and transformative action (Striano, 2002) and social action aimed both at developing the awareness that we are all interdependent and sharing a common planetary destiny (Morin, 2016) and at improving the living conditions of children, young people, adults and the elderly.

The subjects involved in completing the online questionnaire were, in turn, activators of further internal research processes. The investigative action put in place, therefore, was not purely instrumental, but intentionally constructed in order to set in motion the activation processes of the subject (Orefice, 2009) which allowed to emphasize both the change in behavior and individual points of view, both on the importance of reflection and personal action for the transformation of the world.

Procedure

The choice of the survey tool to be used fell on the online questionnaire, as it is an easily usable tool to reach the maximum number of people.

However, the restrictions imposed by the quarantine at this particular historical moment did not make it possible to validate the tool by selecting a sufficiently large sample of people available to participate in the research.

The data collected, however, offer an interesting insight into the current situation and, as emerged from the numerous feedbacks received, the same compilation of the questionnaire was useful for reflecting on the phenomenon in progress and for rethinking our future lifestyles.

The research results also represent an interesting starting point to deepen the phenomenon, through further research that can be launched in the post-pandemic period.

Survey Development

The questionnaire is divided into three sections, for a total of thirty-two questions. The areas that compose it have been identified starting from the need to explore the social representations of Covid-19 (Canocchi, Ferro Allodola, 2011; Farr Robert, Moscovici, 1989; Zannini, 2008) and the emotions (Buccolo, 2019) that will represent the starting point for planning the necessary change (Morin, 2001).

The first section was dedicated to collect general data on the subjects participating in the exploration and their socio-health perceptions on Covid-19; the second section was aimed at collecting the emotional aspects related to the perception of the phenomenon; the third section stimulated reflections on the change of life in the times of the health emergency.

The first section of the survey made it possible to collect both general data relating to gender, age, employment status, educational qualification, nationality and city of origin, the mode in which the quarantine is being addressed (alone or in the company of cohabiting partner, children, parents); both the degree of general and specific perception of the level of danger of Covid-19; the prevailing type of communication medium used to update on the spread and consequences of Covid-19; the level of confidence in the virus containment measures adopted by the institutions; their reflection on the adequacy of the restriction measures adopted.

The second section of the survey was dedicated to the collection of quantitative data, on the type of prevailing emotions emerging during the state of health emergency; the level of fear of being infected; the management of emotions with an in-depth analysis of situations related to fear and any tendency to develop positive thoughts in the reality of the individual; the reflection on the main needs and emotions that will prevail as soon as the emergency health period is over, as well as the educational message emerging in this particular historical moment.

Finally, the third section of the survey aimed to explore individual reflections on the changes that occurred in one's life at the time of Covid-19, with particular reference to the level of well-being or malaise caused by being forced to stay at home; at the level of utility, perceived in relation to the reorganization of work at home according to the smart-working model; to the level of effectiveness of the various forms of distance learning put in place and to the greater criticalities encountered; to the prediction of the reduction or less of the distances in interpersonal relationships at the end of the state of emergency; to the forecast of people of the period in which it will be possible to return to normal life.

The survey, addressed without any restriction to all people living in Italy, was built and administered through the Google Forms application, with the link to the survey sent by email and whatsapp to people and groups interested in this type of research, with widespread diffusion via facebook and published in online magazines and nationally distributed newsletters.

The mailings made through different tools have made it possible to reach both groups of

people interested in this type of research, as well as citizens with multiple life experiences and different cultural backgrounds. The proposal spread immediately allowing us to carry out avalanche sampling, by requesting interested people to share the questionnaire with other potentially interested people.

The responses to the questionnaire, which remained active from Tuesday 24 March to Saturday 18 April 2020, by 5,518 people from various areas of Italy and the numerous feedbacks received, testify to the great interest in the topic and the need to reflect on the change in act.

Research results

The results of the research can be summarized by taking up the clusters of the survey built for this study: a) General data; b) Section I - Representaions of the phenomenon: general aspects; c) Section II - Representations of the phenomenon: emotional aspects; d) Section III - Reflections on the change of life in the time of COVID-19.

Research results – General data

In the first cluster ("General data"), we find the following data on the total of subjects who completed the survey: Males: 21%; Females: 78.9%; Other: 0.09%.

The sample collected has the following percentages by age group: 36-50 years: 45.1%; 51-65 years: 23.7%; 26-35 years: 17.9%; 18-25 years: 7.9%; 66-80 years: 3.5%; <18 years: 1.9%.

As regards the "employment status", 55% are employed, 17.5% are self-employed / entrepreneurs; 11.8% are unemployed, 10.8% are students and 4.5% are retired.

As for the "educational qualification", most have a high school diploma (33.5%), while 29.3% have a master's degree, 12.5% have a three-year degree, 11.5% have a lower middle school leaving certificate, 7.4% have a postgraduate diploma and 5.8% have a PhD.

Under the heading "I am currently at home" the results are: 48.7% with my wife/husband and children, 17.7% with my partner, 19.2% with mom and dad, 14.4% alone.

The nationality of the subjects who completed the survey is mainly Italian and the sample covers all twenty regions of our country.

Research results of Section I - Representaions of the phenomenon: general aspects

When asked "What perception do you have of COVID-19?", 49.2% say they are "totally aware of what is happening", 46% say they are "informed and have a fairly clear perception of the phenomenon". Only 4.5% of the sample interviewed said they "were not sure what was happening" and 0.3% that they "were not clear about the COVID-19 phenomenon".

For the item "What perception do you have of the dangerousness level of COVID-19?", the results are as follows: 58.3% high, 27.3% very high, 13.4% average and only 1 % low.

To the question "What is the means of communication you use to update yourself on the spread and consequences of COVID-19?" here are the results: 37.2% official websites of the institutions, 37% TV, 8.4% social networks, 6.4% newspapers, 5% scientific journals, 2.4% internet and the percentage remaining among radios, friends, acquaintances and doctors.

To the question "What level of confidence do you have with regard to the COVID-19 containment measures that the institutions are adopting?", 64% of the sample interviewed replied "enough", 17.8% "little", 16.8 % "very" and only 1.3% "none".

To the item "Do you think that blocking all of Italy was a measure:", the respondents replied: 62.6% "quite restrictive", 21.4% "very restrictive", 11% " not very restrictive "and 5% " not restrictive at all".

It should be noted that, to the immediately subsequent (control) question "Is blocking almost all of Italy an excessively restrictive measure?", 90% of the sample interviewed answered NO and 10% YES.

The question "From the health point of view, do you think that the actions implemented so

far are sufficient to combat COVID-19?" produced the following results: 65.3% NO and 34.7% YES.

The last question in Section I "In your opinion:" got the following answers:

- "initially COVID-19 was confused with a seasonal influence" (36%);
- "as many swabs as possible should be carried out immediately" (25.8%);
- "more information had to be done immediately with more channels" (19.6%);
- "the functioning mechanisms of the virus are not clear" (18.6%).

Research results of Section II - Representations of the phenomenon: emotional aspects

To the first question "What emotions are you experiencing?", on the total of the sample interviewed, the following percentages are reported: anxiety (42, 3%), sadness (35.4%), fear (33.1%), vulnerability (31 , 3%), resilience (25.5%), acceptance (22.8%), trust (19.3%), confusion (18%), empathy (15.8%), respect (14.8%) , anger (14.6%), optimism (14.1%), compassion (13.5%), sense of loneliness (12.8%), understanding (11.3%), sense of emptiness (10.1 %), oppression (9.7%), strength (9.25), admiration (9.1%), motivation (8.5%), demotivation (7.4%).

Regarding the item "Indicate your level of fear of being infected", the sample replied as follows: Not at all (4.2%); Little (37.3%); Enough (46.8%); Very much (11.6%).

To the question "How do you manage this period emotionally?" the following results are noted: 75.3% say they "take note of the situation and try to transform negative emotions into positive"; 12.2% say they "hold onto emotions", 9.6% "let themselves be overwhelmed by the emotions of the moment" and only 3% "react indifferently to the problem".

To the question "What do you do to live this emotional moment?", 49.3% "alternate between positive and negative emotions"; 44.3% say they "try to see positive"; 4.1% "don't think about the problem" and 2.3%

believe they are "influenced by negative emotions".

To the question "Have you experienced fear at this time?", 79.6% answered YES, 20.4% NO.

Those who gave an affirmative answer answered the following question:

- "not being able to see the people I love" (40.7%);
- "not being able to return to normal life" (20.1%);
- "contagion" (14.7%);
- "other", in which the fear of infecting others prevails, the economic crisis, fear of the future after COVID-19 (11.8%).

To the question "In this period, can you still have positive thoughts?", 95.6% answered YES and only 4.4% NO.

To the next question "If YES, indicate what they refer to", we note the following:

- "to the small joys of everyday life" (33.3%);
- "to the family" (30.3%);
- "what will I do in the future" (20.6%);
- "to have time for sets themselves" (10.7%);
- "other", in which not having positive thoughts and fear of the future prevail (3%).

The item "What will be the first thing you will do just after the national emergency period?", has collected the following answers:

- "embracing loved ones" (57.7%);
- "take a walk in nature" (17,1);
- "going out with friends" (7.4%);
- "eat a pizza with friends" (5.4%);
- "take a trip" (4.3%);
- "other", in which the predominance is to devote oneself to hobbies, do more medical checks, go to the sea (3.3%).

To the question "What are the emotions you will feel as soon as the national emergency is over?", Here is the percentage of the type of responses detected: joy (27.2%), freedom (26.7%), gratitude (23.4 %), worry (8.7%), sense of connection (3.9%), euphoria (3.7%), love (3.2%), wonder (1.3%).

Finally, "Which of the following words best summarizes, in your opinion, the educational message of what we are experiencing in this period of health emergency?", concerns:

- reflection (46.3%);
- resilience (29.9%);

- take stock of one's life (16.6%);
- listening (7.2%).

Research Results of Section III - Reflections on Life Change at the Time of COVID-19

To the first question "How does it make you feel to be forced to stay at home?", the sample interviewed answers as follows: "quite at ease" (55.2%), "not at ease" (26.4%), "Very comfortable (10.7%)," not at all comfortable "(7.8%).
The item that concerns "Reorganizing work at home, at the time of COVID-19, according to the model of smart-working, appears to you:", has collected the following answers:
- "quite useful" (49.9%);
- "very useful" (31.8%);
- "not very useful" (13.95);
- "not useful at all" (4.3%).
The question "Do you think the various forms of distance learning put in place to face this period of national emergency:" obtained the following answers:
- "quite effective" (54.1%);
- "not very effective" (32.6%);
- "very effective" (9.6%);
- "not at all effective" (3.8%).
To the question: "In your opinion, what are the main problems of distance learning?", the answers revealed by the survey analysis are:
- "many parents have more children at home: IT tools are not enough for everyone" (50.6%);
- "connection/network coverage problems" (48.2%);
- "lack of specific teacher training" (45.6%);
- "many parents already face daily family management problems and cannot also deal with distance learning for the learning of their children/teenagers" (41%);
- "lack of specific training for parents of Primary school children" (23.6%);
- "few people have a printer at home" (19.8%).
The penultimate question "At the end of the state of emergency in Italy, how will the distances in interpersonal relationships be imagined? (E.T. Hall model) ", reveals the results summarized in the following table (Tab. 1):

Finally, the last question of Section III, which closes the entire survey, "When will you return to normal life, in your opinion?", produced the following answers: between June and July (38%), between August and September (24.4%), in early 2021 (11.3%), between April and May (10.5%), between October and November (8%), we will no longer return to normal life (7.8%).

Discussion

Representations on COVID-19

The ever faster development of mass-media technology requires us to analyze the methods and purposes of the dissemination of news relating to medicine and assistance, but also the way in which public opinion is involved in medical practice and in the promotion of health.
This is true not only in terms of the doctor-patient relationship, but also in the communication of bad news and the rapid spread of viruses around the world, as in the case of COVID-19, in order to contextualise the treatment in the anthropological-cultural dynamics of a reality in continuous transformation and within the framework of the pressing needs of mass society.
Being considered reliable by the public is a fundamental component of risk communication. Without this trust, the probability that the public is persuaded to follow the rules decreases (Albanesi et al., 2011). Unfortunately, some studies have found that public confidence in policy makers is decreasing, at least in Western societies. Lofstedt (2005) described these companies as post-trust companies.
Since the rapid spread of Coronavirus, institutional communication has made use not only of classic channels such as TV, radio and newspapers (national and local), but above all of social media.
Following the data of Section I of the survey, the pedagogical reflection that imposes itself

is that of a science that can and must provide its contribution in the training of every citizen (Callari Galli, Cambi, Ceruti, 2003) and of every education professional (Corbi, Perillo, Chello, 2018; Strollo, 2006). In particular, in this historical moment, which has affected all spheres of personal and social life.

The "preventive" nature of Pedagogy (Blezza, 2009; Canocchi, Ferro Allodola, 2011; de Mennato, Formiconi, Orefice, Ferro Allodola, 2012) helps us to observe the COVID-19 phenomenon on three levels:

a) the point of view of medicine: definition, virus etiology, functioning and specific characteristics, prevention at all levels, in order to limit the contagion among the population as much as possible;

b) social representations: ideas, ways of constructing thought, representations, subjective experiences, personal knowledge (de Mennato, 2003; Polanyi, 1990). For example, when the phenomenon spread beyond China, initially, we underestimated the hypothesis that it could affect us dramatically closely: unfortunately, this is precisely what happened;

c) the reality: what is actually going on in the world and in Italy in particular.

In this scenario, the Human Humanities (henceforth M.H.) can help us reflect on this experience and draw on self-training tools (Ferro Allodola, Depalmas, 2017), in terms of "adaptation" to the situation as a way to get out of a depressive state and focus on emotional experiences; this, in order to protect mental health, continually put to the test, between fear, sadness, a sense of helplessness and quarantine.

The M.H. focus their attention on the protection and care of health as a collective responsibility, calling into question welfare policies and also embracing the entire panorama of anthropological problems inherent in care and health.

The M.H. reason not only on the purposes of science, on the training and the exercise of the medical-health profession but also on the role and tasks of those who organize the system and the tools useful for the protection of public health.

In the field of M.H. in Italy, NBM (Narrative Based Medicine) prevails and the use of narrative as a contribution to self-training in the social context, but also as an integral part of healthcare treatment (autobiographies, auto-pathologies, diaries) (Fieschi et al. 2015).

Narratives (oral or written) can be configured as a training device suitable for bringing out and recognizing constructions of meaning in traumatic experiences, facilitating the subsequent reconfiguration of new personal and professional identities (Charon, 2006; Zannini, 2008).

The narrative, potentially based on common elements between the story, the narrator and the listener/reader - together with the narrator's credibility - could motivate and persuade the listener/reader to behavioral changes (Cherrington et al., 2015).

This could result even more true, if we consider that the story is an accessible form of communication, which does not require specific knowledge and skills to derive meaning from it. Extremely interesting, the application of storytelling in public health is revealed. For example, a 2009 article highlighted the fact that research would focus on the key characteristics of antimicrobial resistance in populations.

In the same study, it was stated that this problem should be addressed on several fronts, hoping for an understanding of the public perception of antimicrobial resistance through storytelling, in order to help change the perceptions and practices of the public towards the use of antibiotics. Because, if we think about it, the beliefs, attitudes and behavior of key populations have to be reconfigured to solve this problem (Edgar et al. 2009).

Reflecting better on what we are experiencing today, we can think of the application of the narrative model and/or storytelling as a working methodology in order to be able to plan possible prevention actions on COVID-19.

Emotions' representations on COVID-19

Much of our life is accompanied and regulated by emotions. In shaping our worldview, emotions allow us to immediately evaluate the more or less sudden changes in the environment and react accordingly (Riva, 2004). Living and sharing emotions is not only a cognitive but also an expressive process: it is an emotional action that leads to the representation of our most intimate and hidden "feeling".

The reading of perceptions and emotional experiences is therefore linked to the "feeling" of people in Covid-19 times to understand moods, reactions and build reflection paths that can lead to re-think about one's own existences.

Anxiety, sadness, fear, anger (fig. 11) are just some of the emotions that we have detected and that have had a great impact on the reconfiguration of people's lives in their home. The greatest fear expressed by people during Covid-19 (fig. 15) is surely that of not being able to embrace loved ones, followed by not being able to return to normal life again, from the fear of contagion and death.

Reading the data is very important to understand the total stake of people and the perception of all the emotional nuances from the most negative ones the positive ones that represented the hope and dream of a better future.

The alternation of negative and positive emotions is clearly expressed in Figs. 13 and 14 where most people are aware of their negative emotional experiences but through resilience and listening they seek the foothold for positive thoughts to move forward.

On leaving Covid-19 in a perspective view of reality, people expressed positive emotions (fig. 17) putting reconciliation with loved ones first, regaining the small daily joys of life, from walking in nature to seeing friends on returning to practice their hobbies.

The educational message that this moment of emergency brought was represented by most people with the word "reflection" followed by "resilience", "taking stock of one's life" and "listening".

This interpretative position of the data emphasizes the "positive" educational aspects related to the process of building and re-building identity.

In the final analysis, we can argue that there is a need for an education that has the purpose of diluting the personal sense of crisis, or rather of being in a situation with no way out, of that sense of anxiety related to the moment of emergency health and should inevitably question the quality of the relationship made in everyday life, on the level of doing, of saying, but above all of being.

Starting from this, the development of knowledge and personal resources and the promotion of transversal skills can urge the subject to effectively face the many "challenges" of the liquid society, developing future hopes and planning.

Designing post-Covid-19 sustainable change

The transversal reading of the data collected in the three sections of the questionnaire, with particular reference to the reflections inherent in the educational message (Fig. 26) and the changes taking place in lifestyles at the time of COVID-19 (Figs. 27 to 32), requires pedagogical reflection to make its own contribution in the design of a sustainable change that can, in turn, support the redesign of existences even in moments strongly characterized by the unpredictability of the flow of life.

We must learn to "be there" on the Planet (Morin, 2001), through the planning of educational actions that make our life in the world sustainable (Malavasi, 2003).

This assumption brings with it the need to design an education system that is truly sustainable which, in addition to ensuring a full development of people, the tools to critically and creatively face the difficulties and challenges of life and support changes that bring to a better society and a more peaceful world.

This responds to the need to overcome the rigidity of the old Newtonian-Cartesian assumptions and the anthropocentric visions,

both of which lack the relationship between man, nature and society (Tiezzi and Marchettini, 1999) in favor of new assumptions deriving from complex science (Bocchi and Ceruti, 2007) and from an ecosystemic vision of life on the Planet (Bateson, 1976; Capra, 2005; Morin, 2004).

The teaching that we are receiving from the pandemic today calls more than ever the need to rethink actions concerning education and training on earth's identity, in reference to the planetary destiny of mankind, to face the unexpected by learning to navigate in an ocean of uncertainties among certain archipelagos of certainties, to the understanding of the interdependence of all living beings making them all part of a common planetary destiny, recognizing that biodiversity is functional to life and that each part is functional to the whole (Morin, 2001).

Planning the change will then mean helping to translate the awareness of belonging to the same earthly homeland into actions, or to realize the citizenship of the earth starting from the awareness of belonging to the Earth ecosystem.

Sterling's (2006) lesson on sustainable education pushes us to rethink a form of educational design that is intrinsically sustainable and designed to conceive, implement and evaluate educational actions on sustainability, for sustainability, as sustainability aimed at developing ecological relationships of quality starting from the acquisition of self-awareness to continue towards the maturation of awareness of the other from oneself and of the world understood as Planet (Danon, 2006 and 2019).

This means designing transformative, i.e. critical and creative, actions committed to developing an understanding of the complexity and interdependence of the contemporary world, or complex thinking, the only one capable of achieving the overcoming of the separation between man and nature.

Designing to cultivate and develop the life of the complex mind could mean creating ecological laboratories of thinking, feeling and acting, aimed at developing behaviors based on the principle of "taking care of life"

(Mortari, 1998), aware of the need to pass from an ethics of the domain of nature to an ethics of care, fueled by the feeling of acceptance of life as it is. It is about the need not to lock ourselves in a specific world view, but to always devise new ways of being in the world.

A complex and ecosystemic approach to the design of change in a pedagogical sense presupposes the overcoming of the traditional separation between subject and object and the development of design skills dedicated to reading the dynamism of social contexts and the complexity of the relationship between needs/responses.

All this also presupposes a new idea of society and community (Mongili, 2015): society and education system must be able to change together and co-evolve towards more sustainable models for both (Mongili, 2013) starting from the design of paths aimed at developing relational and systemic knowledge, or the awareness that it is the reality itself that has a reticular structure, where each element is an integral part of a larger system (ecosystem).

Another important declination of the design concerns the construction of new existential scenarios, where the good quality of life and the achievement of an authentic well-being can be sought by cultivating alternative ways of being and doing compared to the still dominant anthropocentric logic.

It will therefore be a matter of designing ways to develop ecological consciousness, that is, the awareness of inhabiting all living beings in the same biosphere, anthropological consciousness taking care of man and recognizing unity in diversity, civic consciousness recognizing value intrinsic of every living being in the ecosystem and dialogic consciousness replacing collaboration with competition within a framework outlined by human understanding (Morin, 2001).

The sustainable educational planning we need to reprogram our lives after a period of severe crisis due to the health, economic, social and educational emergency still in progress, will have to express a transformative possibility

for the future that each person will live in common with other than himself, aware of his own action within the one terrestrial community (Birbes, 2019).

Conclusions

The choice to carry out research on emotional experiences or, more precisely, to propose a tool that intends to facilitate the reading process of one's "feeling" starting from everyday life, is based on the belief that to know better and live one's own awareness emotions contribute to enriching one's life, improving relationships and fighting social indifference.

During the state of health emergency, it was found that the dominant emotion is fear and the spread of the perception of insecurity and that these have undermined the feeling of trust at the foundations and made strong resistance to recognize the other and his needs grow.

Moral judgments are not useful in this regard, rather it is necessary to raise the capacity for analysis and understanding, knowing that emotions cannot undergo a classification that divides them rigidly into negative or positive. Emotions must be accepted in whatever form they arise.

The isolation and dissemination of negative thoughts and actions is a characteristic of these times, on which it is useful to orient new approaches to study and pedagogical research and propose strategies, tools and methodologies that can help build the most acceptable conditions of coexistence.

In order to be lasting, this result must be based on a project of shared social creativity and design which is as participatory as possible among the institutions. Just in these days, we are discussing the birth of the Decree for Children and Families carried out by Senator Vanna Iori; our hope is that the data of this research can make we think and can serve as a basis for a design of a series of activities that can reconfigure the existences, giving them a new "sense" and a more conscious re-birth.

Table 1. Answers to the question "At the end of the state of emergency in Italy, how do you imagine the distances in interpersonal relationships? (E.T. Hall Model, 1966).

	Not at all reduced	Slightly reduced	Quite reduced	Very reduced	Totally reduced
Minimum distance (0-45 cm)	38.7%	22.2%	17.1%	11.5%	10.5%
Personal distance (45-120 cm, interaction between friends)	20.5%	34.4%	29.8%	11.3%	4%
Social distance (1.2-3.5 meters, communication between acquaintances, teacher/pupil relationship)	20.3%	30.1%	32.3%	13%	4.3%
Public distance (over 3.5 meters, public relations)	24.3%	25%	28.3%	14.8%	7.6%

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